

AYER Y HOY en Taos

Yesterday and Today in Taos County and
Northern New Mexico



\$3.00

Spring 1995

LA ENTREGA DE LOS NOVIOS

A publication of the Taos County Historical Society

Table of Contents	
La Entregada de los Novios by Dr. Lorenzo Trujillo and Marie Oralia Trujillo	3
When the St. James was the Don Diego by Fayne Lutz	12
Honoree of the Year, Certificate of Recognition for Youth	14
Book Reviews	15
Credits, News and Notes	16

Editor's Page

by Kathy Cordova

This issue, along with those in the recent past, offers a thematic rendering of history. The spring 1995 theme, wedding customs, sports a view of occasions worth celebrating.

Dr. Lorenzo Trujillo and his mother Marie Oralia Trujillo, both of Denver, share their research on the ancient weddings of southern Colorado and northern New Mexico. The Trujillos painstakingly reported on the wedding, from beginning to end. The article remains complete with photos and music for the vales and entrega.

The title of the article, "La Entregada de los Novios," could indeed serve as a guide to the modern bride, just as it has for many past years. The word "entrega" (also used as "entriega") is derived from the word "entregar." The Velasques Spanish and English Dictionary defines "entregar" as follows: "To deliver, to put into the hands of another, to give, to give way, or to give up." Ruben Cobos offers a definition of "entriega" in his A Dictionary of New Mexico and Southern Colorado Spanish: "The act or ceremony of sponsors' (padrinos) delivering a baptized child or newly wedded couple to their respective parents; entriega de bautismo, baptismal entriega; entriega de los novios, entriega of the newlyweds; entriega de santos, delivery of the village patron saint to the sponsors for the new year."

After the wedding is complete, and the guests have gone home, then it's time for the newlyweds to leave for their honeymoon. It is very

ISSUE NO. 19: SPRING 1995

AYER Y HOY en Taos

Yesterday and Today in Taos County and Northern New Mexico

The Taos County Historical Society's publication, AYER Y HOY en Taos County and Northern New Mexico, is published semi-annually by the Historical Society.

We invite articles of a scholarly nature, as well as book reviews of recent historical publications pertinent to the Taos-Northern New Mexico area. We are open to publishing occasional reminiscences folklore oral history, and poetry that are of lasting historical interest.

The Taos County Historical Society endeavors to maintain high standards of quality in AYER Y HOY, and we seek to make improvements as we go along. Readers' comments and suggestions are welcome.

All articles, maps photographs, drawings, etc., are the property of the contributor and may not be used or reproduced in any way without written permission from the society and/or the contributor.

AYER Y HOY is mailed to all members of the Taos County Historical Society as a benefit of membership. Memberships are \$10 individual, \$15 family, and \$25 sustaining.

Publications Committee

Allen Clevenger Gabriel Romero
Fayne Lutz Jerry Padilla
July Romero-Oak

Editor

Kathy Cordova

THE TAOS COUNTY HISTORICAL SOCIETY is a New Mexico non-profit organization dedicated to the study and preservation of the historical resources of Taos County and Northern New Mexico. Membership is open to any interested person, regardless of residence.

Andy Lindquist, President
Curtis Anderson, Vice President
Corina Santistevan, Secretary
Lucille Vargas, Treasurer

P.O. Box 2447
Taos, New Mexico 87571



LA ENTRIEGA DE LOS NOVIOS

By
Lorenzo A. Trujillo
and
Marie Oralia Trujillo

El Casorio
and
La Entriega

La Entriega de los Novios is the final part of the traditional wedding ceremony of the people of Southern Colorado and Northern New Mexico. It is a custom that has its roots originating in the Middle Ages in the royal courts of Spain. In those times, the minstrels would sing verses to inform and to teach the bridal couple and the people the values of the Hispanic community. As a final act of the wedding rite, La Entriega provides a medium to give advice to the newlyweds as to their obligations and responsibilities to each other and

to serve as a reminder of the significance of the state of matrimony to the rest of the community.

But before presenting "La Entriega", I would like to share with you some information about the wedding rite, so that you can have an idea as to how the custom began. In Hispanic culture, there are many traditional customs that are based on Hispanic family values.

The principal parts of the wedding rite are, the Proposal (El Pedimiento), the engagement (El Prendorio), the wedding (El Casorio), the reception and dance (El Baile), and

finally, the giving of the bride and groom, one to the other (La Entriega de los Novios).

Asking for the girl's hand in marriage is the beginning of the formal procedure. In more contemporary times, when a young man decided that he wanted to marry a señorita, he informed his parents of his intentions. In earlier times, a young man did not have the opportunity to choose his partner. Rather, marriages were arranged by parents.

The parents of the aspiring groom prepared a letter stating his intentions to the girl's parents. During a social visit, the young man's parents presented the letter to the girl's parents. Many times, young people did not personally know each other.

The only way that a young man could express his intentions to a young lady was through friends or relatives. Brothers could not assume this role for a sister because they had the responsibility of protecting the family honor.¹ The maidens carry the honor of the family. This value of the cloak and dagger period of Hispanic history still exists.

For this reason, the maiden never expressed her intentions directly, because this would be shameful and would be lacking in self-respect. Therefore, in order to initiate the possibility of a wedding, a young man had to state his intentions by means of the traditional process.

The following is an actual letter of proposal (Pedimiento).

March 11, 1973

Dear Mr. & Mrs.

We are here on behalf of our son to request your daughter's hand in marriage to enter into the state of matrimony.

Based on conversation with our son, he and your daughter have both discussed their intentions. This a formal petition asking your permission to bless this marriage.

It is our duty to assure that this will meet with your daughter's approval. This request is being done by our son through us and he asks this with sincerity and love. We are in agreement with his decision. Your lovely daughter is an honorable and highly regarded person.

We present this proposal to you for your consideration and response within one week. If you have any questions, please call us whenever

you want to. We hope this matrimony will be agreeable to you and your daughter. We are at your service to provide a beautiful and successful wedding for our children.

Traditionally, the girl's parents had 15 days in which to respond to the proposal.²

If the parents were not in agreement with the young man's desire, they would send a letter of rejection to the parents within three or four days. This is called "Dando Calabazas" or giving pumpkins or squash. I remember, my wife disposed of any type of pumpkins that were in her house when my parents went to her home to take the letter of proposal. At the termination of the time of response, if the parents did not receive a pumpkin or squash on their front porch, they could start planning the engagement party (Prendorio).

The engagement party took place at the home of the girl. In times past, the engagement party took place eight days before the wedding.³ In contemporary times, this is not possible and the engagement party takes place months before the wedding. At the engagement party, the families have the opportunity of meeting one another and start to call one another by compadre. In the Hispanic family, the compadre is part of the extended nuclear family. Compadres are godparents in a spiritual sense and are given preferential status. At the appropriate time, the father of the young man says, I would like you to meet the precious jewel. At the Prendorio, many young men would present soon to be bride with an engagement ring.

At this moment, dressed up and in heels, the young lady would come out to greet her new family. The act of uniting the two families was done by hugging or by formal reverence.⁴ According to my grandmother Duran, the señoritas could not hug the men until after she curtsied with respect and grace.⁵ The young lady would greet all of the new relatives, cousins, aunts, and uncles and parents saying, I am (name), your servant. In some families, it was the duty of the father to present his daughter saying, "Meet as your servant Doña (name)." At the same time, the groom to be, also introduced himself saying, "I am (name), your servant" or else he was introduced by his father who said, "Meet your servant Don (name)." Then, the bridal couple would distribute gifts. The girl would give the young man a rosary. The bride to be received shawls, fine materials, hair combs,

set of jewelry, and gold. After the formal presentations, there was a dinner and sometimes music. My grandmother always said that the quality of the meal was indicative of the quality of the matrimony. That is why she taught me that it was always important to serve a good meal to visitors at one's home.

According to Campa, the wedding took place shortly after the engagement party because it was the duty of the groom to give to the bride a daily subsistence until the day of the wedding. This consisted of the best vegetables, meats and chickens that the young man could obtain.⁶

The wedding day was a long day with much ceremony. During the Mass, the groom gave the bride 13 or 14 coins (arras). During the Middle Ages, the arras were gold coins, but in more recent times, the arras are 14 coins of silver. Dos reales are equivalent to 25 cents. According to Campa, this custom still exists in Northern Spain. By this action, the groom gave thanks to the bride for the dowry that she presented to the groom and was grateful for her virtues.⁷

After the wedding, there was a procession to the reception hall where the reception and dinner took place for the wedding party and their guests. The order of the procession was: the musicians (a violinist and

guitarist), the bride and groom, the wedding party, and finally the guests. The padrinos (godparents) were witnesses to the wedding. After the wedding, the padrinos became godparents to the newly married couple.

Campa states that the procession is identical to the procession that took place when El Cid married Doña Ximena in the 11th century.⁸ Following the procession, a generous and ample dinner is served to the guests which included red chile caribe, flour tortillas, beans, potatoes, salad, roast beef, sugar cookies, bread pudding, wine, beer and other liquors.

After the wedding reception, there was a dance with traditional music of violin and guitar. The wedding dance always started with the wedding march (Marcha de los Novios). The traditional authentic wedding march of Colorado and Northern New Mexico has special music.

In more recent Southwest history, many musicians play La Marcha de Zacatecas as the wedding march. However, La Marcha de Zacatecas is march music from the revolutionary period of Mexico and is not the traditional music of Northern New Mexico settlers of the 1600's. The authentic music of Colorado and New Mexico is the Marcha de los Novios and is still played and marched at weddings in Colorado and New Mexico.

La Marcha de los Novios

La Marcha de los Novios

Tradicional
Arr: Eva Huantez
Compos: Tejillo

The choreography of La Marcha de los Novios
(The wedding march)⁹

MARCHA DE LOS NOVIOS

WEDDING MARCH

SOUTHWEST SPANISH COLONIAL DANCE
- New Mexico and Colorado

This march announces the arrival of the wedding party. After the march at the reception, and again at the dance, the festivities begin. The invited guests will join in the march and may have a large following.

USE: COUNTRY DANCE STEP: Essentially a walking step, done with a very smooth, light, somewhat shuffling gait, taken in time to promenade rhythm.

FORMATION: OPEN POSITION (Must have a LEAD COUPLE)

Couples form a line with the lady to the right of man and to the outside of the circle.

Starting point is at entrance of hall or room, which will be called Point of Beginning (POB) opposite the band.

PROMENADE, making a complete circle around the room. When LEAD Couple reaches POB, lead the dancers up the center of the circle towards the band. Separate, (see example), ladies go single file to one side and men to other side, continuing in a circle formation to POB. At POB, return to couple formation. At top of circle criss-cross, 1st couple will go one direction and 2nd couple the other direction, alternating. At POB, go into a 2 couple formation. At top of circle-criss alternating 2 couple group and continue in a circle to POB. At POB, return to a one couple formation. Go up the center to top of circle. The LEAD COUPLE will make an arch. Next couple will go under the LEAD COUPLE'S arch and immediately form an arch, and so on until all couples have gone under the arch. When going

under the arch, dancers will go single file. As couples make the arch, move slowly to POB. When all couples have gone under the arch, the LEAD COUPLE will go under and as HE does, he takes his partner's hand. SHE will immediately take the hand of the MAN next to her and HE will take his partner's hand until all dancers are all holding hands as they come out of the arch. Dancers will form a circle as they come out of the arch. Dancers will dance clockwise in a circle. Bride and Groom will go into center of the circle and dance. After a short while dancers will go into CLOSED COUPLE formation and dance until the music stops.

The wedding procession presented the bride and groom to the public, and all of the invited guests participated in the wedding march.

Following the march, there was a chain waltz, "valse".¹⁰ The people continued dancing folk dances, such as Las Cuadrillas, La Camila, La Varsovillana, El Valse de los Paños, El Chotis-El Vaquero, La Cuna, El Talean, La Escoba, Polka Luz, and much more.

Finally, it was time to hand over the bride and groom. "La Entriega" of the bride and groom was the final act of separation of the parents from their children. It was also time to give the newlyweds their blessing by the parent, godparents, and grandparents. La Entriega de los Novios is verse accompanied by music. The verse is traditional romance, written generally by stanzas of four line verses with eight syllables in each line and rhyme in the second and fourth line. Generally, there are thirty or more stanzas of advice, blessings, and farewells. The role of the singer of the verses was a position that was very special in the community. According to tradition, the singer was a poet and wrote the poems especially for the occasion. They say that the good singers would improvise the verses at the moment.

These are the verses that are in my family. I learned them from my aunt, Eva Trujillo-Nuanez who has sung "La Entriega de los Novios" many times during the last forty years.

La Entrega de los Novios

La Entrega de los Novios

Tradicional
Arr. Eva Murrer
Coronado Gujillo

ES UN SER IN-FI-NI-TO Y MÁS UN SER VER-DA-

DE-RO, ASES EL MIS-MO VE-SU-CRIS-TO NOS

LO HA DA-DO A EN-TEN-DER.

11a.

YA-VE MA-RÍ-A DI-JO EL A-VE PA'

CO-MEN-ZAR A VO-LAR; YA-VE MA-RÍ-

A DI-TO YO PA' CO-MEN-ZAR A CON-TAR.

11b.

ES-TE NO-VIO Y ES-TA NO-VIA YA SE FUE-

RON A CA-SAR A LA I-GLE-SIA DE

LO-GAN AL PIE DE UN BEU-DI-TO AL-TAR.

11c.

Atención pido señores
y a todos los ilustrados
para explicarles un poco
tocante a los esposados

Your attention I ask of you
and all of the learned
to explain to you a little
regarding the newlyweds

En nombre de Dios comienzo
y de la Virgen María
para entregar estos novios
que se esposan este día

In the name of God, I begin
and of the Virgin Mary
to hand over these newly weds
that were married this day

Cuando Dios hizo a Adán
lo hizo que se durmiera
y le sacó una costilla
pa' hacerle su compañera

When God made Adam
he made him fall asleep
and he took one of his ribs
to make him a companion

Esta mañana salieron
cuatro rosas de la iglesia
el padrino y la madrina
y el prínces con su princesa

This morning there left
four roses from the church
the best man & matron of honor
the prince with his princess

Ya salen acompañados
con cuatro flores al lado
son los dones y las damas
que los han acompañado

They are leaving accompanied
with four flowers at their side
the groomsmen and bridesmaids
that have accompanied them

Ya subieron a los grados
contentos con alegría
porque se iban a esposar
como San José y María

They have climbed the heights
content and happy
because they will marry
like Saint Joseph and Mary

El padre les preguntó
se quieren casarse dí
y la iglesia los oyó
que los dos dijeron sí

The priest asked them
if you want to marry, say so,
and the church heard them
both say yes

Es una señal patente
que el matrimonio es legal
el padre les dió las arras
y el anillo pastoral

It is an evident sign
that matrimony is official
the priest gave them the coins
and the pastoral ring

El estado no es por rato
ni por un dia ni dos
es por una eternidad
hasta darle cuenta a Dios

The state of matrimony is not
for a while nor for a day or two
it is for an eternity until you give
accounting to God

A sus padres los dejaron
discontentos por casarse
era que ellos le debían
y tienen que conformarse

They left their parents
unhappy because they married
it was because they should be
and they need to be conformed

No hay duda que fuiste hijo
y también padre serás
lo que hiciste con tus padres
tus hijos contigo harán

No doubt that you were a son
and a father you will also be
what you did with your parents
your children will do to you

Parece que esta lloviendo
confiere desde el cielo
y han de ser las bendiciones
de nuestro padre eterno

It seems like its raining
confetti from heaven
it must be the blessings
of our heavenly father

Todo este río pa' bajo
corre la aqua cristalina
donde se lavan las manos
el padrino y la madrina

All of this river flows down
with crystal clear running water
where they wash their hands
the best man and matron of honor

Los padrinos y las madrinas
ya saben su obligación
de entregar a sus ahijados
y hecharles la bendición

The groomsmen and bridesmaids
know their obligation
to present their godchildren
and give them their blessing

Estos nuevos esposados reciban las bendiciones de sus padres y sus madres y también sus abuelitos	These newlyweds receive the blessing of their fathers and mothers and of their grandparents
Esta (nombre de la novia) parece estrella brillante que Dios alumbré su vida en este estado tan grande	This (name of bride) looks like a brilliant star may God light up her life in this grand state of matrimony
Este sacramento es grande siendo uno de los siete guárdenlo con gran amor y Dios estará adelante	This sacrament is great being one of the seven keep it with great love and God will always be with you
Escuche Don (nombre del novio) lo que le voy a decir ahora no hay padre ni madre hay solamente una esposa	Listen (name of groom) to what I will tell you no longer is there a father or mother there is now only your wife
Escuche Don (padre del novio) siendo usted padre del novio sabemos sus grandes deseos serán que vivan felices	Listen (name of father) being father of the groom we know your great wishes that they will live happily
Doña (madre del novio) ya sabemos sus deseos que Dios alumbré sus vidas en este día tan grande	Mrs. (mother of the groom) we know your wishes That God will brighten their lives on this great day
Ahora Doña (nombre de madre de la novia) que usted madre de (nombre de la novia) tiene ahora que conformarse también con otro hijito	Now (mother of the bride) as mother of (name of bride) has to be consoled with another son
Ahora Doña (nombre de abuela de la novia) que es abuelita de (nombre novia) orgullo lleva usted por esta prenda brillante	Now Mrs (grandmother of bride) as grandmother of (name of the bride) how proud you must be to have this brilliant jewel
Las lagrimas que derraman lastiman al corazón porque sabemos que aman la reina de esta ocasión	The tears that you shed hurt the heart because we know you love the queen of this occasion
La novia tiene a sus padres de esta novia tan hermosa Don (padre) y Doña (madre) ahora se separa de ellos por un Don (nombre del novio)	The beautiful bride has her parents Mr (father) & Mrs (mother) from whom she separates for one Mr. (name of groom)

A usted Don (nombre del padre de la novia) que orgullo tan grande siente porque esta estrella brillante es hija muy estimada	To you Mr.(father of the bride) what great pride you must feel because this brilliant star is a highly esteemed daughter
Ustedes que son sus padres de esta novia tan hermosa que gusto han de sentir de haber tenido esta dicha	You the parents of this beautiful bride what joy you must feel to have had this good fortune
Los padrinos de los novios que han sido escogidos (nombren primeros padrinos) que les den buenos consejos	Godparents of bridal couple you have been chosen (names of first godparents) give them good advice
(nombre de segundos padrinos) vienen con mucha grandeza porque son parte de este día de esta ocasión tan preciosa	(names of second godparents) come with much greatness because your are part of this day on this beautiful occasion
(nombre de terceros padrinos) que lindos los dos se ven es que llevan mucho gusto sus rostros solos lo dicen	(names of third godparents) now nice they both look because they are very happy their appearance shows it
Aquí vienen ahora (nombre de los cuarto padrinos) y también ellos vienen con gusto y alegría	Here they come (names of the fourth godparents) they also come with joy and happiness
No olviden esta pareja (nombre de quintos padrinos) es que el corazón revienta de ver tan grande hermosura	Do not forget this pair (name fifth godparents) their hearts are bursting to see such great beauty
Ahora se ya me despido pidiéndoles su perdón por los equívocos que hice haciendo me deligión	Now I will take my leave and asking your pardon for the mistakes that I made performing my duty

The music for La Entregua is a waltz. First, is the music that my family performs. Also, there are examples of music written on the bases of research done by Robb.

La Entregua de los Novios¹¹

The act of handing over the newlyweds represents an ending and a beginning. It is the end of single life and the beginning of the married life. Also, it is a handing over that

symbolizes the agreement between the newlyweds that they made a promise to be faithful to each other. According to Lamadrid, in New Mexico Magazine, of July 1988, in the colonial times, there were not enough priests in the rural areas of New Mexico. That is why, if a pair wanted to enter into the state of matrimony, La Entriega de los Novios served as a matrimonial service.¹²

La Entriega, traditionally, took place at the home of the bride's parents. The newlyweds kneeled on a white sheet, surrounded by the godparents, family and friends. The singer sang the verses. If a verse impressed a person, listeners would drop money on the sheet that was on the floor. Traditionally, the money went to pay the singer. However, the custom has changed and the bridal couple keep the money and the parents pay the singer.¹³

La Entriega de los Novios is a symbol of the cultural force of the people that colonized Colorado and New Mexico. One can still go to a wedding and hear these ancient verses. In many cities where young people do not speak Spanish, they have lost the essence of their cultural identity. They lose the opportunity to participate in the richness of values of the Hispanic Southwest because they cannot begin to understand the depth of meaning of this ceremony and its lessons of centuries.

FOOTNOTES

1. Campa, Arthur, *Hispanic Culture in the Southwest*, University of Oklahoma Press, 1979, p. 194.

2. Lucero-White, Aurora, *Casorios*, November 10, 1936, New Mexico Historical Archives.

3. Martinez, Reyes N., *Rural Weddings*, May 13, 1936, New Mexico Historical Archives.

4. *op.cit.*, Lucero-White.

5. Duran-Gallegos, Rebecca, *Nacio 1891 en Arroyo Seco*, New Mexico, Interview - August 3, 1988.

6. *op. cit.*, Campa, p. 195

7. *op. cit.*, Campa, p. 195.

8. Trujillo, Marie O., and Lorenzo A. Trujillo, *Southwest Spanish Colonial Folk Dances, Southwest Colonial Music and Dance*, Lakewood, Colorado, 1987, p. 1.

9. In Colorado and New Mexico, the people add an "e" sound to the final ending of the word "vals", making the word "valse". Spanish linguists call this the "e" paragojica. For a more thorough treatment of the Spanish of the Southwest see: *The Spanish of the San Luis Valley*, by Anthony Girard Lozano, *The Hispanic Contribution to the State of Colorado*, edited by Jose de Onis, Westview Press, Boulder, Colorado, 1976. Also, Ross, Ronald, *La lengua castellana en San Luis*, Colorado, Ph.D. Dissertation, University of Colorado, Boulder, Colorado, 1975. Also Trujillo, Lorenzo A., *A Linguistic Study of a Living Dialect: The Spanish of the Southwest United States*, ERIC Document, 1974.

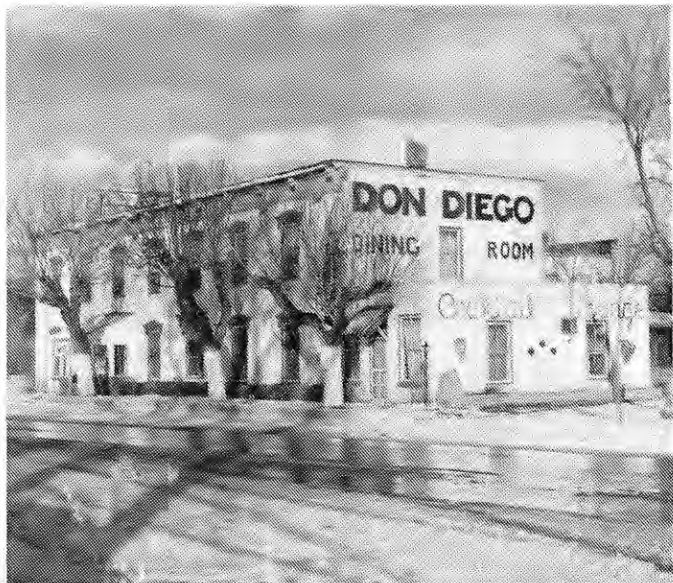
10. 11a., 11b., 11c., Robb, John Donald, *Hispanic Folk Music of New Mexico and the Southwest*, University of Oklahoma Press, Norman, Oklahoma, 1980, pp. 568, 570, 572.

11. Lamadrid, Enrique R., "Music Straight from the Heart", New Mexico Magazine, July 1988, p. 62.

12. The use of "entriega" instead of "entrega" represents a linguistic archaism. This archaism is characteristic of the Spanish used in Colorado and New Mexico. In the ancient Spanish, there are examples of this type of conjugation. For example, in *El Conde Lucanor*, 1330 A.D., we read, "Et despues, fallamos homnes en el camino que nos dixieron que non era bien." Actually, "dijieron" is in common usage in Colorado and New Mexico.

Dr. Lorenzo A. Trujillo, Ed.D., J.D., is an attorney in Lakewood, Colorado. He has published numerous articles on Hispanic language, folklore and culture, music and traditions.

Marie Oralia Trujillo is an avid genealogist and folklorist. She has directed a Southwest Hispanic folk dance group for the past eighteen years.



WHEN THE ST. JAMES WAS THE DON DIEGO (Cimarron, New Mexico in the 1930's)

By Fayne Lutz, as related by Helen Haegler Welter

F. W. Haegler (all his life called "Will") had immigrated from Zurich, Switzerland as a young man. He arrived in the United States at age 21 ca. 1895. A stockman, he landed in Roswell, New Mexico long before it became a state. In 1921, he married the daughter of a Swiss cavalryman, as his father had also been. They had four children; Charlotte, Helen and Tonie in Roswell where Will ran his wife's father's farm. They also had a son, Tom.

By the early 1930's, Will Haegler was determined to find good pastures for his prize-winning livestock and blooded horses, plus a small town where he and his wife Edith could raise their children. He searched most of New Mexico until he found the town of Cimarron, population then 800, with good schools and a fine climate. He also found suitable pastures near Cline's Corners for his livestock. While searching for suitable living quarters for his family, he found the long neglected,

windowless and run-down St. James Hotel. He also realized that there were no hotel/accommodations in Cimarron and no public dining room. He set to work in 1930-31 on the renovation of the old adobe building that had been built by chef Henri Lambert about 1870.

In order to furnish the hotel, he went to Denver where many of the Victorian mansions were then being torn down to make way for a new downtown Denver. He found wonderful furniture at bargain prices and shipped it to Cimarron on the railroad. It took Will almost two years to complete the renovation of the hotel.

The renovation and refurbishing was not the most important matter. Will felt that because of the many years of unsavory reputation the old hotel had accumulated that he must re-name the building, and so the "Don Diego" was born, home to the Haegler's and rooms "to let" with a nice dining room as well.

The family moved into the "Don Diego" in 1933.

The history of the two-story building is interesting. Chef Henri Lambert, a native Frenchman, who legend has it "jumped" ship in New York, cooked for President Lincoln in the White House during the Civil War and also cooked for General U. S. Grant on the battlefield. Lambert worked his way west arriving ca 1867 in Elizabethtown where he first opened the Moreno Hotel and dining room about 1867 or 1868.

Henri Lambert lived in Elizabethtown about two years before "everyone left town" (ie. the gold ran out - and many moved to the newly created Cimarron). Henri Lambert closed his Moreno Hotel, packed his fine china and moved with other miners from E'town to Cimarron. It may have taken a couple of years for him to build the new hotel. He lived in the old Maxwell house while building the hotel. which was located on the road to Rayado and Fort Union. The hotel was located across the street from the Old Mill, which had been built

to grind wheat flour for the Utes. There were about 20 rooms, and a large dining room/saloon.

The Haeglers moved into the newly furnished hotel in 1933 from Roswell, and the "Don Diego" was open for business until 1946 when the business was sold. Will, Edith and Tonie then moved to Taos. The other girls married and lived in Denver. The son Tom was back East.

The Don Diego had an 8-room family suite across the front of the L-shaped building. The number of rooms available for rent varied from time to time, but usually they numbered eight as well. There was a restaurant off the first floor lobby. The dining room had murals with early day New Mexico scenes painted by Harry Miller and Bill Burk, both of Albuquerque. These two artists also painted the transoms over the room doors with early New Mexico scenes. All have now been painted over with the exception of the Conquistador and the monk which are still hanging in the lounge today.

There was also a game-room for use by the guests and the Haegler children. There were rooms for employees, a comodious kitchen and a large basement with a furnace.

The furnace, yard and patio landscaping was presided over by Henry Sewert who also doubled as room clerk. Helen relates, "No matter what time of night the guests needed to check in, Henri was there. He was always cheerful and loved to entertain guests with stories. He dealt with Haegler children, with their assorted dogs, their trampling of his flower bed...in addition, he carefully spread the coal clinkers from the furnace on the road in front of the hotel to keep down the dust. He grew giant dahlias which were his pride and joy."

When Will renovated the Don Diego Dining Room once the saloon where there were a reputed 26 killings, he carefully left one bullet hole as a souvenir of the St. James' past. The pressed tin ceiling has since been punctuated with additional holes reputed to be the original. (Not so say Helen and Tonie. There should only be one bullet hole).

There were and is "old" and "new" Cimarron. The Don Diego was in Old Cimarron, next to Rosso's Store, across the street from the Old Mill. Horse barns, once full of CS polo ponies were also across the road. There was the Catholic church, the Springer House, several other private dwellings and the railroad depot. Helen remembers hundreds of cattle in the pens certain times of year for shipping to market.

The railroad was the Continental Tie and Lumber Co. and its subsidiary, the Cimarron and Northwestern Railway. Built originally for use in hauling lumber and ore for the Dutch holding company who once ran the Maxwell Land Grant, it also hauled excursions to Ute Park. The large ranches which surrounded Cimarron, the CS, the WS, the Philmont, not yet Boy Scouts, and the Chase Ranch, were all large operations who used the railroad to haul cattle and blooded horses. The adults used the railroad as an easy mode of travel. There was tri-weekly passenger service and daily freight service.

Some time just before World War II, (1939?), Will ran for mayor against doughBelly Price. Will Haegler won, and was mayor of Cimarron until he left for the war himself. Price moved to Taos after defeat.

It was Mayor Haegler who had to deal with the removal of the rails of the Cimarron and Northwestern. Cimarron did not want to lose

its railroad. Finally, when plea was made that the iron in the rails was needed for the war effort, the Cimarron folks capitulated and a patriotic celebration was held as they began to tear out the line at the rate of 1/2 mile per day. Mayor Haegler fought the order to remove the rails but finally capitulated too, and the 30 mile Cimarron rail line was torn out. It paralleled the old Santa Fe Trail, and ruts could still be seen in the early 1940's.

"New" Cimarron contained most of the residents' homes and all of the businesses normally associated with a small town. There was a park, banks, department stores, a library, a grade school and a high school, a cafe, churches and one street devoted to cantinas.

Cimarron boasted a fabulous 4th of July celebration; a rodeo and polo game. The rodeo was held in the morning, the polo match in the afternoon. The rodeo was on one side of the grandstand, Helen says, "the polo game and field on the other side of the grandstand, experienced competitors, fine horses. It was the best in the state."

During World War II, the Don Diego was closed for couple of years while Will and Tom were gone. After World War II, the family moved to Taos. Charlotte and Helen had married and moved to Denver. The new owners changed the name back to the St. James. The Don Diego was no more.



"La Comida, The Foods, Cooking and Traditions of the Upper Rio Grande"

By Frederick R. Muller

Published by Pruett Publishing Co.

Boulder, Colorado

Bibliography,

176 pages of Index

Price: \$18.75

Soft Cover, illustrations

This easy to read volume researched by the author and chef/owner of Fred's Place, a small restaurant located in Taos, is obviously for the newcomer to Taos. The historical background begins with the Anasazi and ends about 1820. It gives the general background of the complex culture that is the upper Rio Grande. The recipes, which make up the bulk of the volume, are mostly the traditional recipes still found in use in the area. There are a couple of errors in the recipes that are easily correctable by the purchaser. The folklore section, which follows the historical background, features several ancient tales of "brujas," but fails to include La Llorona and her kind. Most of the folklore will be familiar to Taosenos. The chef also dismisses the burrito as a "Mexican" dish, and strangely includes no burritos save the famous chicharones y chile verde burrito served at the Old Taos Trade Fair. The chef obviously does not know about the local preference for wheat flour tortillas over corn tortillas, nor of the wheat fields and flour mills that flourished along the rios in the mid-1880's.

A good basic cookbook, although the chef/author disclaims that it is cookbook.

Fayne Lutz - Reviewer

"Nina Otero-Warren of Santa Fe"

By: Charlotte Whaley

University of New Mexico Press.

256 pages

Price: \$29.95

Binding: Hard back

Nina Otero, born 1888 in Los Lunas the daughter of Elisa Luna and Manuel B. Otero. He was gunned down in an Anglo-Spanish land dispute, typical of the period when Anglos were trying to gain a foothold on large tracts of land before Nina was born. Nina was raised on the vast Los Lunas hacienda. Nina was educated in convent schools in St. Louis and by her mother who taught her to run a sprawling hacienda as was the practice of the day. Her father's brother, her uncle, Miguel B. Otero was appointed Territorial governor by President McKinley, and the family moved to Santa Fe. Her mother remarried. She became involved in the sufferagette movement. Living in the capital meant participation in political and governmental affairs and soon Nina found herself as Superintendent of Public Schools in Santa Fe County, first by appointment, then by election from 1917 until 1929. In 1922 after women got the vote, Nina became the first woman to win a primary election in New Mexico in the Republican Party for U.S. House of Representatives. During the Roosevelt Administration, she served as director for the state's literacy program and in 1941 as director of the Eork Conference for Adult Education in Puerto Rico.

Nina married at age 26 to the Commandant at Ft. Wingate. She left him soon but always call herself a widow although he did not die until 1942. There were no children. She and a friend began a Real Estate business in Santa Fe called Las Dos, thereafter homesteading about 13,000 acres southwest of Santa Fe also called Las Dos. She died in 1965, honored for her achievements, particularly for the improvements she made in New Mexico's methods of educating Hispanic children.

A lovely book, enthralling in the first chapters for its delineation of Hacienda life at the turn of the century.

Fayne Lutz



TCHS Honors Deserving Women at Luncheon May 6, 1995

This year's kudos go to two well-deserving women. The Honoree of the Year, Mildred Bruder Buchanan, and a recipient of a certificate of merit, Julie K. Vigil, earned honors through their devotion to the field of history.

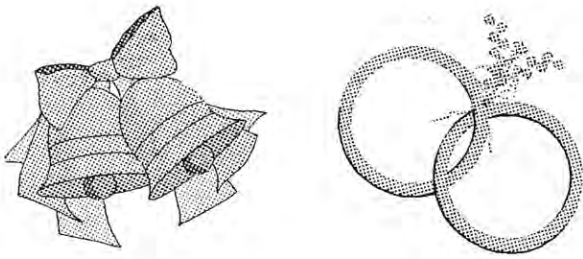
Mildred is responsible for instituting the historic preservation committee, using funds as a memorial to her late husband Sam. During her years with the Taos County Historical Society, she devoted her energies to serving as chairman of the historic preservation committee and chairman of the book review project.

The honoree's historical interests span beyond Taos. She also lists memberships in the Colonial Williamsburg Preservation Trust for Historic Preservation.

Julie K. Vigil, daughter of Diana and Raymond Vigil of Ranchos de Taos, finds herself surrounded by history and culture every day of her life. As a high school student in the Taos High Cultural Reporter class, she addressed the Taos County Historical Society two years ago.

She studied at the Smithsonian's Museum of American Art and received her curatorial certificate in ceremonies in Washington, D.C. last summer.

Currently, she attends UNM/Taos part time where she studies Southwest art and history. She also works part-time in the curatorial department of Millicent Rogers Museum.



CREDITS:

Cover photo, wedding of Jesusita Santistevan, courtesy of Kit Carson Historical Museum; page 3, in contrast to the old fashion wedding, William and Clara Cordova, a modern couple, celebrate their special ceremony. Photo by Viola Silva; page 12, Don Diego Hotel, Cimarron, N.M., 1933 to 1946 and St. James Hotel, Cimarron, N.M. ca 1870-present, courtesy Helen Welter; page 15, Mildred and Sam Buchanan and Julie K. Vigil; graphic arts and typesetting by Cecilia A. Trujillo.

(continued from page 2)

easy to picture an old time bride enjoying the luxuries of Cimarron's Don Diego Hotel with her new husband on just such a trip. Today, the hotel, renamed the St. James, may frighten even the most adventurous bride because of its reputed hauntings, but a honeymoon among the spirits isn't totally unheard of, either. Fayne Lutz takes us back to the Don Diego Hotel in Cimarron through the eyes of its former owners in her story "When the St. James was the Don Diego."

Each year, the Taos County Historic Society honors a person who has made an outstanding contribution to history in the area. This year's award recipient is Mildred Bruder Buchanan. In order to encourage the youth to become active in the field of history, the TCHS also plans to present a certificate of achievement to Julie K. Vigil. The Society plans to honor both recipients at a luncheon Saturday, May 6, 1995. This publication includes a brief look at the honorees.

Ayer y Hoy would never be complete without suggestions for excellent summer reading and news and notes about TCHS's future programs and current committee assignments. Enjoy this issue and may these pages take you back in time to a joyous, nuptial event well worth celebrating.

MEETING NOTES:

- Saturday, May 6, 1995** - Honoree Luncheon - 12:00 p.m.
- Saturday, June 3, 1995** - Field Trip to Fort Union - 8:00 a.m. - Courthouse Parking
- Saturday, July 8, 1995** - Field Trip to Costilla, Amalia, San Acacio and Manassa - 8:00 a.m. - Courthouse Parking
- Saturday, August 5, 1995** - Field Trip to Taos area historic churches and capillas - 8:30 a.m. - Courthouse Parking
- Saturday, September 9, 1995** - Field trip to Boggsville, Bent's Fort and Las Animas - 8:00 a.m. - Courthouse Parking
- Saturday, October 7, 1995** - Field trip to El Rito, Ojo Caliente and Ghost Ranch - 8:00 a.m. - Courthouse Parking
- Saturday, October 28, 1995** - Board Meeting - Alcalde Room 9:00 a.m.
- Saturday, November 4, 1995** - Program
- Saturday, December 2, 1995** - Christmas Luncheon - 12:30 p.m.

Officers, Board Members and Committee Chairmen

- President** - Andy Lindquist
- Vice President** - Curtis Anderson
- Secretary** - Corina Santistevan
- Treasurer** - Lucille Vargas
- Ex Officio** - Sadie Knight
- Program** - Andy Lindquist, Jenny Vincent
- Publications** - Kathy Cordova
- Historical Preservation** - Mildred Buchanan
- Archives** - Curtis Anderson
- Hospitality** - Evelyn West
- Folklore** - Carmen Velarde
- Membership** - Tom Bruce
- Publicity** - Sadie Knight
- Nominating** - Benton Bond